

Xp̄e exaudi nos.

R

preierison.

Xp̄e ieron.

Ap̄e audi nos.

Pater de

Celis deus miserere nobis. **E**ilz
redemptor mundi deus. miserere n̄.

Sp̄e sancte deus miserere nobis.

Ecā Trinitas unus d̄s miserere n̄.

Ecā Maria ora pro nobis.

Ecā dei genitrix. 02.

Ecā uirgo uirginum. 04.

Sc̄e michael. 02.

Sc̄e gabriel. 04.

Sc̄e raphael. 02.

Om̄s sc̄i angeli et archangeli dei.

orate pro nobis. **O**m̄s sancti

beatorum sp̄uum ordines orate p̄ n̄.

Sc̄e iohannes baptista. 02.

Om̄i sc̄a patriarche et prophete. orate p̄.

Sancte Petre ora pro nobis.

autē nō conuersione diuinitatis ī car-
ne: sed assumptione humanitatis ī
deū. **C**uius omnino nō confusione ſub-
ſtantię: ſed unitate pſone. **N**am ſicut
anima rationalis & caro unus eſt hō:
ita d̄s & homo unus eſt x̄p̄s. **Q**ui paſ-
ſus eſt p̄ ſalute noſtra: deſcendit ad ī-
feros: tertia die reſurrexit a mortuis.

Aſcendit ad celos ſedet ad dexterā dei pa-
tris om̄ipotentis: inde uenturū iudica-
re uiuos & mortuos. **A**d cuius aduentū
om̄s homines reſurgere habent cū cor-
poribz ſuis: & reddituri ſunt de factis
p̄p̄iis rationē. **E**t qui bona egerunt
ibunt ī uitā et̄nā: qui uero mala ī ig-
nē et̄nū. **H**ęc eſt fides catholica quam
niſi quiſq; fideliter firmiq; crediderit:
ſaluus eſſe non poterit.

MEDIEVAL PSALTER LEAF, c. 1275-1300

IM-4271: (150x108mm – 5 7/8 x 4”) Original leaf from a medieval *Psalter*. 18 lines of ruled Latin text, written in gothic liturgical bookhand script on animal vellum. **One three-line illuminated initial in pink and blue on a heavily burnished gold ground** & extending into the margin; **twenty-four one-line illuminated initials** alternating in blue with red pen-work, and burnished gold with blue pen-work (many extending into the margin).

French Flanders, c. 1275-1300.

The text (recto) continues the *Athanasian Creed*: “[Unus] autem non conversion...” (And He is one, not because His divinity was changed into flesh, but because His humanity was assumed unto God. He is one, not by a mingling of substances, but by unity of person. As a rational soul and flesh are one man: so God and man are one Christ. He died for our salvation, descended into hell, and rose from the dead on the third day. He ascended into heaven, sits at the right hand of God the Father almighty. From there He shall come to judge the living and the dead. At His coming, all men are to arise with their own bodies; and they are to give an account of their own deeds. The **three-line illuminated “K”** begins the *Litany of the Saint* (first prescribed by Pope Gregory in 590 following a plague which ravaged Rome): It begins with a shortened version of the *Kyrie* (*notably, a scribal omission has been added in the upper margin*) followed by a list of saints with each invocation followed by the abbreviation of “Ora pro nobis” (pray for us). Among the Saints listed are: **Michael, Gabriel and John the Baptist.**